

THE
REHEARSAL.

1. Mr. De Foe is more for the Stage than for the Church.
2. How the Players may be Sound at Heart, and as Good to God, another Way.
3. De Foe and the Devil at Leap-Frog, to put the Church out of Danger.
4. The Plea of the Play-House and the Dissenters to Establishment.
5. Their taking out of Licences for their Toleration.
6. Mr. De Foe's Parlous Queries, already Answered.
7. Two Queries put to him. He Denies the Queen's Title. And makes my Lord Marlborough Fight against God.
8. When he Intends to Answer his Reproaches upon the Duke of Marlborough, With his Extraordinary Defence of Himself and the Whigs from being Enemies to his Grace. The Choice he has left to his Grace, to be either Knave or Fool.

WEDNESDAY, July 3d. 1706.

(1.) *Country-man.* **Y**OU said last time, Master, That you wou'd shew Mr. De Foe not to be so Great an Enemy to the Stage as to the Church, even in his *Satyr* of the 20th June last, which he made upon the Church, on Account of the Stage.

Rehearsal. Wou'd you Reckon him a Friend or an Enemy, who shou'd Attack your Friend that were Defending you, and for Defending you? Is he a Friend to the Besieged, who shou'd Attack the Besiegers.

Country-m. That Case is Plain. How do you Apply it?

Rehearsal. The Town Besieged is the Stage. The Besiegers are the Church. The Church has of late Years wrote more Pressingly against the Prophanes and Im-morality of the Stage than of many Years past. I believe I may say, That at least 10000 Books, suited to Common Capacities, have been Distributed *Gratis* among the People upon this Subject. Such large Editions being Printed on Purpose. Yet now Mr. De Foe makes a Violent *Satyr* against the Church on account of the Stage.

And he Particularises him who Began this late Assault upon the Stage, with Surprizing Wit and Learning, and makes him the Subject of his *Buffoonery*.

Country-m. He Names Mr. Collier, and calls his Excellent Work *SARCASMS* upon the *PLAY-HOUSE*, and *SATYRS* upon the *STAGE*. And bids him, Never talk of the *STAGE* any more. And Laughs at him for his *Converts*!

Rehearsal. He has made *Converts*. And it has been Observ'd, That since his Book came out, the Composers for the Stage have not Run to that Excess of Riot as before. And if he has brought the Players (who are not so much in Blame as the Poets) to the Building of Churches, instead of being of *No Church*, it is a *Conversion* he needs not be Asham'd of. and such as the Dissenters have not yet shew'd!

But his calling the Serious and Weighty Arguments of Mr. Collier, by the Name of *Sarcasms* and *Satyr*, is really a Defence of the Stage, and being on their side against him. And shews, that Mr. De Foe is more for the Stage than for the Church. Else he wou'd not have Attack'd Mr. Collier, in so Rude a manner, and that wholly and soley on Account of his Writing against the Stage. And

what Mr. De Foe says against the Stage, is Merely to *Blacken* the Church the More. Otherwise the Play-House had not Felt his Rage at this time.

(2.) *Country-m.* I dare say, Master, if the Players had Built a *Conventicle* for the Dissenters, we shou'd have hear'd none of their Dinn, upon that Occasion! They wou'd have been *Sound* at *Heart*, tho' their *Livers* had been none of the *Best*.

Rehearsal. What doft Mean? *Country-Man.* *Country-m.* I'll tell you, Master, Ther was a Gentleman in my Neighbourhood, of a Good Estate, but *Liv'd* like the Rest of the World. And in a fit of *Sickness*, his *Lady*, who was a Dissenter, Perswaded him, for the Good of his *Soul*, to send 100 *Pounds* to two of her *Preachers*. Who, when they were Dividing the *Money*, said one to the other, Tho' this Gentleman has led a very *Loose Life* yet he is *Sound* at *Heart*.

Rehearsal. That is like what their *Good Brethren* of a *Presbytery* in *Scotland* said upon a like Occasion, since the *Revolution*, for *Good Wits* may *Jump*. One of their *Leaders*, and a Main *Pillar* of the *Covenant*, had Got *Company* with him not fit to be *Nam'd*, in a *Tavern*, on the *Sabbath-Day*, with *Trumpets* and *Haubrboys*, &c. Which was *Publiquly* known, and gave *Great Scandal*. The *Presbytery* Consulted upon this. What shou'd they do? How cou'd they Excuse him, who wou'd Punish a *Malignant* for Crossing the *Street*, or Walking in his own *Garden* on *That Day*? And if they Offer'd to Call him to an *Account*, they might *Lose* him. Therefore they Resolv'd to *Over-Look* this, for that tho' his *Sin* was *Notorious*, and out of the *Common Road*, yet he was as *Good* to *God* another *Way*! And if the *Players* had found out this *Way*, they might have been *Sound* at *Hearts* still!

(3.) *Country-m.* Then it wou'd not have been as that *Review* Runs his *Divisions* upon the Church and the Devil. If (says he) the *D—l* come over to us, and *Assists* to *Support* the Church, the *D—l* must be in it; if the Church be in *Danger*.

Rehearsal. But I must tell him (notwithstanding all his *Wit*!) that he has put the *Case* quite wrong; For the *Danger* is not in the Devil

Devil coming over to us: But in our Going to the Devil. The First he has put upon the Church. Let him Look to the Second.

(4.) Country-m. He says, Never let the PLAY-HOUSE have such a Claim to its ESTABLISHMENT, as to say the CHURCH is beholding to her.

Rehears. That is more than the Dissenters can say. And yet they Claim their Toleration for an Establishment! But we know how to Reduce the Players, if they shou'd Grow so Impudent.

(5.) Country-m. He says, This Contribution is but a Civil taking out a Licence for Play-Houses, and they may now Claim fairly a Liberty, and Tax you with Ingratitude, if you Refuse them.

Rehears. What signifies that? We have Those that Tax us with Ingratitude when they have Cut our Throats and are doing it Again! Who have Doom'd us to the Gallows and the Galleys! And that we may Fall Un-Pity'd, they Now Claim fairly a LIBERTY to Expose and Buffoon us to all the Nation! To Shew us in Bears skins, that they may set the Dogs about our Ears!

A Civil taking out a Licence is Mannerly! But we have a Company of Stage-Players, who Stroul about the Nation, and yet Scorn to take out that Licence to which they are Oblig'd by their Toleration!

(6.) Country-m. But now Master, Turn and Defend your self. The Review of the 18th. last June, Vol. 3. N. 73. Triumphs over you, for not Answering some Queries he says he has frequently put to you, and which you Never Attempt to Reply to. As, if Kings are vested with their Authority JURE DIVINO, then what becomes of the Revolution, &c.

Rehears. I have Answer'd that so Fully, that Mr. De Foe has taken Time to Reply, which is not Come yet, tho' I have often Call'd upon him for it. And it was Dull to Repeat an Objection that has been Answer'd, before his Reply comes forth, which we impatiently Expect, and are like to Expect long enough!

(7.) But I ask'd some Questions first, and therefore I have a Right to be Answer'd first. And may Repeat them again, because they have not been Answered, or so much as Attempted to be Answer'd. I'll set down now but two of them, that I may not Burden his Memory.

1st. When was Mankind in his suppos'd State of Nature, without any Government among them, but all Running Loose upon the Common, every Man Independent, and whose Life or Liberty cou'd not be Dispos'd of, but by his own Consent? For this is Necessary to Found the suppos'd Original of Government in the People.

2dly. Is there any Right in the World but Jure Divino, that is Deriv'd from God?

Come Mr. De Foe, Answer, Answer, Answer, I'll call as fast as you. And let the World Judge betwixt us. But I have some Inferences to Make. You Deny the Queen's Title to be Jure Divino, which is Manifestly saying she has no Right at all. Look to it, Mr. De Foe! Next you say in the same Review, p. 290. That His Grace, my Lord Marlborough, Endeavours to Redeem us from the JURE DIVINO Doctrin. How! to Redeem us from the Go-

vernment of God, or any Deriv'd from Him! For that is all that ever was meant by the Jure Divino Doctrin. Where are now all your Railings and Blasphemy against Divine Right!

Pray, how come you to give the Title of Sacred to her Majesty? Can Human Power make any thing Sacred? Do's Sacredness come from Man, or from God? Will you not now Give her a little Divine Right! Will you say she has no Right from God! Will you not Retract yet! Can you not see how you have Involv'd your self! Whether your Principles have led you! Do's the QUEEN Reign, and do's my Lord MARLBOROUGH Fight against Divine Right! And is not that Directly Fighting against God! If I had said any thing like this, I shou'd Expect to be Call'd to an Account.

(8.) Country-m. He says, Till you have Answer'd his Queries, he has Promis'd you never to Answer your subseuent Cavils.

Rehears. I never Requir'd such a Promise from him. And whether he made it for his own sake, or Mine, you may Judge. If for Mine, I have Power to Release him, and I do hereby freely Release him.

Among these Cavils, there were some Strokes of his Love towards the D. of Marlborough! Which notwithstanding his Promise, he sets about to Clear in the very next words, But that I may Clear up the Whigg from being Enemies to the Duke of MARLBOROUGH, and particularly this Paper. Then he go's on, I shall Examine a little, who are most Likely to be Enemies to the Duke and the Government.

Rehears. This is a Pretty Turn indeed! He would go from Fact to Likelies! And then he has Scope to Harangue, and Drop the Question But what are his Likelies?

Country-m. He says, who are most Likely to be Enemies to the Duke and the Government, those that Rejoyce with him at the Mighty Successes, &c.

Rehears. This is a very Manifest Likely! Will any one say he do's not Rejoyce? And can we see Men's Hearts? But who are most Likely to Rejoyce? They who always Presag'd Evil to his Grace, and now have the Mortification to call themselves False Prophets, as Mr. De Foe do's, in his Review of the 15th. last Month N. 72. And is all the Excuse he has to make for that, Unfortunate Scheme he had Drawn up for his Grace this Campaign. But he has not done Presaging yet, and even since these Successes and concerning the future Operations of the Campaign, he very Civilly tells his Grace, that if he thinks so and so, he is Allegorical, that is, a Knav, and if he thinks to Conquer France, he is Ignorant, that is, a Fool, as I have before Quoted his words. Num. 133. But this is a Cavil! And he will Answer it, when he Thinks I have sufficiently Answer'd his Queries! That is, when he Pleases! And my Lord Duke is much Oblig'd to him and his Party! Who have got a Worthy Advocate! Or an Advocate Worthy —

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A Collection of Papers, concerning what hath been Transact'd in the Convocation, summon'd A.D. 1702 and dissolv'd 1705.